

still be traced to them. They have not been superseded and, if we understand their teaching in the right spirit, there is no need to supersede them. A popular preacher will still find that these names have a power as of magic to open the people's mind to light.

Great as is the good effected by the movements started by the teachers, their work is yet incomplete.

They did not find full acceptance even in their own day nor even among their own followers. To an imagination that can see the circumstances suggested in their sayings and songs, Basavanna seems a lonely and wistful figure and Purandaradasa a voice in the wilderness.

Again- and again one can hear in their words a cry as of baffled hope for their people. They made sacrifices

for truth and strove to establish it on a firm basis and to make it the property of all men. Some people saw their good intention and some did not; and even those who saw did not always follow the teaching.

The teacher made the throne ready for truth but found that the followers would place on it not the truth for which he made it ready, but the teacher himself.

The teaching also made some mistakes. For example, when Basavanna spoke of Siva and Purandaradasa

of Vishnu, they seemed to think that they were speaking of different divine persons. They do not appear to have seen that they were calling the One God by these different names.

The best thought of the country has

tended this way
and it has been said that the Supreme
Being is called
Siva by the Saivas, Brahma by the
Vedantists, Arhant
by the Jainas and Buddha by the
Baudddhas. The time
of Basavanna and Purandaradasa however
was appa-
rently not ripe for the acceptance of this
idea by the